THE INQUIRER

INCORPORATING THE CHRISTIAN LIFE AND THE UNITARIAN HERALD

ORGAN OF UNITARIAN CHRISTIANITY
AND FREE RELIGIOUS FELLOWSHIP

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DR. GRAHAM AGAIN

THE argument—according to comments and letters we have received and a kindly criticism of *The Inquirer* in the *Christian World*—is that since Billy Graham is bringing a number of people "to Christ", or to religious experience, no one need cavil at his theology or methods. It is surely not necessary, so the argument runs, that people should have a correct theology, or any theology at all, to possess religious experience.

A Spear-Head?

If this were all it is probable that Dr. Graham's name would not have been mentioned in criticism in *The Inquirer*. But this is not all. His invitation to preach in the University Church in Cambridge is not based on the hope, presumably, that he may bring a few people "to Christ", but that he may be a kind of spear-head to a religious revival in the country. It has been suggested that this revival is taking place, or about to take to place, and that Dr. Graham is helping it, if not leading it. Whether this is true is open to doubt. But no doubt is allowed to creep into the propaganda on his behalf, and none as far as one can judge, into his personal utterances. This is unpleasant enough within all the religious claims made for him. It smacks of advertising rather than the self-criticism of religion. But worse than this is the assumption that organized religion can be saved at this time of day by a credulous, hackneyed fundamentalism. Is its spiritual vitality so feeble that it has to fall back on that makeshift? and almost admitted to be a makeshift, by some who use it.

The Root of the Matter

The whole supposition that religion can be helped by a "public figure" of this type is open to doubt. There is so much to tell against it. To enter into the heart of the matter an example may be taken from the past. It is doubtful whether Paul ever felt or could feel in this manner. It is doubtful whether on the various occasions when he was being stoned, whipped or scourged, that he felt himself to be a spear-head of anything, let alone a leader. It is improbable when he wrote a chiding letter to a quarrelling congregation (little dreaming, presumably, that some day it would be quoted as the word of God, containing unalterable revelation) that he was conscious of leading any kind of revival. He was doing what may be described without lack of reverence, his job. And it can hardly be thought that he looked to anyone else to do it for him. Organized religion sooner or later is bound to rest upon such a basis and no other. There is plenty of evidence to show that in time of crisis it has been the ordinary minister, priest and layman, who has saved the situation. It is bound to be so, and it is spurious to look elsewhere.

There have been, of course, the great figures stimulating and giving new life. But is it the claim of those who are presenting Dr. Graham—and presenting seems to be the correct word—that comparisons can be drawn between him and John Wesley, General Booth, or say Cardinal Newman in his Anglican days? It is permissible in that context or in any near to it, to say, "Chuck it!" And if the comparison is put forward or intended, offence ought not to be felt at such a response.

Fundamentalism and Culture

But this is not all—the issue of fundamentalism is a grave one. If religion is to be a spiritual force at all it must have the power somehow to direct or influence the culture of the day—by culture is meant the ideas and thoughts by which men live in their own day and environment. To-day the man in the street makes contact with all he knows in the act of living through certain ideas; they are ideas of evolution, of history, of outer space and its infinite mystery, of the cause and cure of disease, and of a hundred and one ideas and thoughts that belong to this day and generation and no other. Modern man could not be a man in anything like his own mental texture without these ideas. They, of course, are not everything, and it may be permissible, but hardly helpful, to sweep them all away as irrelevant to some supposed spiritual state. But Dr. Graham does not do this. He just denies their factual truth. And he denies their factual truth not on any evidence, but merely on his personal assertion of what he thinks the Bible says.If this is not superstition or credulity, what is? That this should be presented in Cambridge in the form of some kind of spiritual revival, with at least the opportunity offered by organized religion, is surely an occasion for protest. If this is religion then it has surrendered any kind of right to guide the culture of the day. It just denies that culture's existence.

Christ and Christianity

This may be fundamentalism but it is not Christianity. To "preach Christ" with no relevance whatever to man's total nature is certainly not the religion of the Bible. The love of Christ was preached in entire relevance to the thoughts of the men of his own day. He did not deny their thoughts. How could he? He would be denying their own existence. He attempted to lift their thoughts to a reach far beyond their own level. In this, in preaching to his own time, Christ preached to all time. In effect Dr. Graham denies all this. Fundamentalism, the effort to keep men's minds fossilized in one period of time (in this instance mostly the first half of the nineteenth century), in order to "save" them denies the actual power of religion. It turns religion into a sentiment—or more particularly into a shadowy sentimentalism—that sooner or later digs its own grave.

BILLY GRAHAM IN SCOTLAND

By W. B. Tavener

It is probably true, as your correspondents show, that we have, amongst Unitarians, more than one kind of reaction to the Billy Graham phenomenon. We could exaggerate the importance of this, and after all it is not our immediate concern. But it is the concern of the Church of Scotland, a sponsoring church, and when the same sort of differences emerge in it there is something to note.

The Scottish Church is reputedly a thinking church, and has produced in its ministry a number of quiet and scrupulous theologians and scholars. That the "Tell Scotland" evangelical movement managed to hitch the C. of S. to this American salesmanship has been the cause of uneasiness and tension difficult to conceal.

It is fairly clear that the Billy Graham jamborees were tolerated because, in view of the Church's loss of ground, it was regarded as a desperate experiment to see if anything could swing the people back to the churches. Now a number of ministers have volunteered the uncompromising statement that within their experience it has done nothing of the kind. And the impression is that the overall picture—if we could get it—would be just that.

But while the numerical strength of the Church has not been materially helped, the ideological impact did produce disturbance and distress. A Glasgow minister of the Church of Scotland, e.g., pilloried the Biblical crudities of the mission while it was in full swing; at the same time a preacher in St. Giles Cathedral declared the mission would be a failure if it did not achieve certain specified results, and he made his scepticism obvious. Both these and others were roughly handled in the Press. As to the official press of the Church of Scotland, the editor of *Life and Work* admitted afterwards that he had thought it best to suppress all criticisms of Billyism sent him. The highest scholarly dignitaries of the church fell into deep silence, or found pressing engagements that took them out of the country.

The Church has been at sixes and sevens on the whole issue. It is evident that the best mind of the Church has felt its reputation to be imperilled.

I find it of pathetic interest that at this time the Church of Scotland has an official document in circulation, the "Draft Catechism," which is an attempt to get the grounds of the Church restated in a liberal spirit. This extraordinary document, which sheds a very great deal of Calvinist theology and crude evangelism, is to be in an experimental stage between 1954 and 1956. One feels that Billy Graham might have been imported with the very object of ruining its prospects.

It is altogether an interesting passage in the internal struggle of ideas and temper in an established church. Probably a lot of people do not understand what is going on. But Unitarians, after all that they have seen, should be able to recognize what process is afoot, and how the orthodox churches must always seek to bring in the latest instrument, however blunt, to strike down their own liberal forces.

"QUESTION AND ANSWER"

By Herbert Crabtree

I AM pedantic enough to like my quotations to be given correctly! You begin your leading article of September 17; "If there is a way to the better it demands a look at the worst". The original runs, "... If way to the Better there be, it exacts a full look at the Worst". It is to be found in Thomas Hardy's *In Tenebris*, Part 2. It is a statement that has played an important part in the shaping of my opinions for at least forty years, and I hope you will continue to remind us of it, but if you do you must expect to be derided as a pessimist!

More important is the general argument of the article, with which I am in warm agreement. "Freedom," "Reason" and "Tolerance" are not sufficient in themselves to constitute a religious faith. They cannot do more than provide a framework within which such a faith may be formulated. We should think poorly of an artist who gave so much time to the fashioning of the frame surrounding his canvas that he forgot to paint the picture, yet we may be in much the same case. A faith to be effective and compelling must be more sharply patterned and more clearly defined than is ours at present. You rightly state that "there is no evidence to show that Unitarians are caring collectively, in any organized manner, about the nature of their faith". The issue involved underlies much that has been written in your column respecting Dr. Graham, especially in the letters this week from the Rev. Keir Murren and "Anxious Trustee".

This question has been argued within my own experience for nearly half a century, and our collective faith to-day is much more vague than it was at the beginning. We are less sure of the content of such terms as God, immortality, prayer, than ever we were, whilst to mention the word "sin" amongst us evokes a surprised and slightly shocked raising of the eye brows. The consequence is that other forms of religion, whether catholic or evangelical, possess something which we lack, a sense of the *urgency* of their message. Not being very clear as to what our message is we cannot really impress the outsider that it is a pearl of great price, worthy of great sacrifice. We have developed a "take it or leave it" attitude towards religion, and it has become virtually impossible to create a collective church consciousness amongst us. We are very friendly together amongst ourselves and tolerate the wide differences of opinion that exist within our fellowship, but our beliefs tend to remain on the level of mere opinion rather than strong conviction.

This, indeed, is one of the grave weaknesses of liberal opinion everywhere and at all times, as the history of religion and politics alike show. At present we are not displaying any evidence that we have found the answer.

COMMENT

Rise of American Unitarianism

THE article in a recent number of *The Inquirer* by the Rev. H. L. Short on the rise of American Unitarianism was so interesting that I only wish he would deal at greater length some time with a period so informative for the liberal faith. It so happened that I had just finished reading a very informative book, *The Lowells and their Seven Worlds*, by Ferris Greenslet. It dealt with the history of the extraordinary Lowell family, which, famous for achievements in the church, law and literature, founded the cotton industry of Massachusetts after raising considerable fortunes for themselves in foreign trade and privateering. It was in the Church, however, that the family first distinguished itself. In 1725 a young Master of Arts from Harvard named John Lowell became minister of a new church at Newbury. His ministry was successful, so much so, that the church had to be enlarged.

All went well until George Whitefield, the great English revivalist, whose eloquence was such that Garrick said that he would give one hundred guineas if he could say "Oh!" like Mr. Whitefield, reached Newbury in the course of his American evangelistic mission. According to his diary he preached at Lowell's church to a thronged congregation. "Collection, £80 9s. 3d. One hundred and forty-three souls were added to the parish here." (Mr. Lowell's salary was only £150 p.a.) As a result of the mission, however, unhealthy excitement was released, proprieties of all sorts were neglected, even when not outraged, and a determined stand made by Lowell against the growing disorders resulted in 100 families leaving and founding a Presbyterian church. This reminded some people of the text of the sermon preached at Lowell's ordination; "And I will very gladly spend and be spent for you; though the more abundantly I love you, the less I be loved".

In the course of the controversy, his creed gradually became more liberal. He never mentioned eternal punishment and a personal devil in the pulpit; and some time later at a meeting of ministers to discuss the giving of a recommendation to another minister on his leaving for another parish, when the question was raised: "Is he a believer in the doctrine of the Trinity?" he exclaimed, "If that question is put, I shall retire from the room and take no further part in this council"; but nothing further was done. That was about the year 1750, and the author says: "He was very early a Unitarian, as his descendants were to be after him". But it seems to be too early for such a conclusion. Man's mind progresses only by inches, and there were several grades of non-Trinitarianism to be passed through before we can speak of American Unitarians.

The Death Penalty

We are being asked once again to condemn the imposition of the death penalty for murder. It seems to me that there are only two valid grounds for punishment—that it will reform the criminal, or that it will deter others who might be inclined to pursue a life of crime. The former is irrelevant in the case of the death sentence; experience elsewhere has shown that the death sentence does not deter to any appreciable extent, for where it has been removed for the crime of murder there has been no appreciable rise in the number of murders. My old professor of Jurisprudence, Sir John Salmond, used to hold that the idea of punishment as vindictive, embodying the desire of the community for revenge on the criminal, was extremely important and that it would go ill with society if that motive were to vanish, but such a view seems obsolete to-day. The only exception I would be inclined to make would be a murder committed in order to evade arrest, and that type of murder weighs very heavy in the arguments of those opposed to abolition of the death penalty. If abolition of the death penalty in general could be purchased by allowing the death penalty to persist in cases where it is committed to avoid arrest, my own opinion is that the compromise would be worth while.

Television and Family Life

I have now had a television set for nearly a year and am in a position to speak from experience of its impact upon life. I noticed that at the conference of the Institute of Housing at Hastings different views were expressed on the results of possessing a television set. One mother said that a television set was a dreadful thing for a child and that her own son was fast becoming a moron, unable to read a book. He just sits in front of the television set, and she says—"If any parents are going to buy a television set, please do not let the children look at it. I am sending my son to a boarding school where there is not one". Some people might say that the fault is the parents' for they should assert themselves, but the matter is not quite so simple. Much depends on the child, and one does not want to have "scenes" in the house every evening, or, on the other hand, there may be shortage of accommodation in the house, and all the rest of the family would have to be deprived if children were to devote their time to reading and studies in proper measure.

Many parents would prefer that solution, but there again much depends on circumstances. Another person said that she knew of "problem" families that had been transformed as a result of the feeling of satisfaction that the possession of the amenities of a television set has brought. I can quite understand that, too: it gives a reason for staying at home and concurrently taking an active interest in the things of the home. So far as I myself am concerned, I must admit that television has wasted a great deal of my time. It takes months to get enough knowledge to be able to eliminate the trashy and dull in the programmes; but now I am beginning to get a good deal of enjoyment and, often, real instruction from the greater part of the programmes that I see and hear. But I can see that television holds a terrible danger for children if a parent is not willing or able to put the child's real interests first.

Commentator.

THE LAW OF CHANGE

By William Lloyd

CHANGE we might say is the hall-mark of life. "Nor does anything abide like itself—everything is on the move." So wrote Lucretius, and we realize the truth of this to-day more intensely than did the ancients. Science gives us a Universe which is a stupendous dance of atoms. We live in fact by change. Did our bodies remain fixed from one moment to another that moment would be our last. In the rush we seem to keep nothing. We lose our children so much by living as by dying. We have had to exchange the two-year old, with her bright and engaging little ways, for the confident young girl, who maybe is still attractive and winsome, but is another affair altogether. You think of change in terms of delays, earthquakes, revolutions, events sudden and violent, but the movement goes on not less surely than in its great uproars and upheavals.

We ourselves are on this flood. We may stop our clocks, but not the heart-beats that measure our days. But we discover that all this change-flood which sweeps us along is not master in the Universe. For it seems sent here as the antithesis of something greater, older than itself, viz. the permanent. Change, we find, is an affair of the surface of things; it is of the outer rind of reality, not of its innermost core. It belongs to that order of phenomena with which science has to do. But science indicates the path to territories beyond her own, ruled by other laws than those to which her realm is subject. Philosophy, which underlies science, shows us that we could, in fact, have no idea of change apart from the concept of a permanent. It shows us, in that thought-world which for us is the greatest of all realities, how the sweep and movement of the evanescent obtains all its strange effect upon us by contrast with a something within which tells of fixity, can we not say of eternity?

★

Change, we see, has its limits, but it also has its laws. There is an invisible wrapped around every visible, and it is this invisible that is permanent. We transmute our products by chemical processes, but we can never change the law of the processes. Nature, so prodigal of her mutations, is also the greatest of Conservatives. The same metal goes on yielding the same spectrum. It is this aspect which has led certain pessimists to grumble at the Universe. Goethe tells of a contemporary who disliked the ever-returning green of spring and wished that "by way of change it might once appear red".

★

Do not the facts reveal to us a Universe that is not so much perfect as perfecting? Nature in this showing does not repeat herself, but to the old adds something new. The history of civilization is the repetition on another scale of the zoologic story. Man has not only moved, he has climbed.

His ideas, his morality, his religions, have shown ever the fresh increment. The later generation shows an accretion, an importation of what the earlier did not possess. The most striking feature in to-day's religious thought is that men are bewildered by their own upward movement. They are discovering a something within themselves to which their sacred books, their religious traditions do not properly respond. So many men are unable to see, what nevertheless is the plainest of truths, that they, because they stand further in on the movement, in the continuous changing-flood, are the recipients of an inspiration which is higher than the older and written one, and by which the older is being judged.

CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer," 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

OPEN FORUM

Going to Church, The Other Side

SIR,—May I, as one who "has had it" make a few comments upon "Anxious Trustee's" letter? One cannot doubt that the writer is speaking from experience when he says that our ministers are no longer preachers but lecturers. Yet surely he has been unfortunate Since my retirement I have listened to one or two. Though I do not claim for them that they reach the height of Channing they are not just lecturers. Of course, my experience is limited.

I have tried sermons with and sermons without manuscript. The sermons without did not fill churches any more than sermons with. A cold congregation spoils more effectively the sermon without than the sermon with. Mostly I have led in prayer without a single note and yet having recently used "Orders of Worship" according to a church's custom I cannot imagine anyone reading some of the prayers therein mechanically. In any case my extempore prayers did not make it necessary to have chairs down the aisles.

Visiting! I have been to the top of Guinness' Buildings and to cow-sheds. I have tramped miles and cycled miles. Have you room for an anecdote? I called on a butcher during shop hours. Business was slack. He and I had a desultory and profitless conversation across the counter until customers arrived. I called when the shop was shut. I played draughts with a ten-year-old son, father and mother being out—at the cinema, I think. It was from that household that the one complaint came that I did not visit enough.

I account for my own comparative failure by certain personal weaknesses which I do not care to enumerate and yet—

How is it that the same sermon (Unitarian but unlabelled) can be received with apparent coldness by a Unitarian congregation, but be punctuated with "Hallelujah" and "Amen" by the "Primitives"? For that, too, has been within my experience. How is it that within Unitarianism itself the same minister at one church cannot increase his congregation beyond a score, go to another and fill it to the doors? Have trustees, anxious or otherwise, anything to do with it?

Oh! I am as anxious as any trustee. And I know that ministers have failings but I also know that cold and "superior" committees and even exclusive congregations can damp down ministerial enthusiasm. "We do not want converts" said one trustee. All our trustees are not as he but neither are all our ministers preaching to small congregations mere lecturers or parrots. Let us encourage the young ones a little.

Leeds. *John Hinton.*

Unitarians and Divorce

SIR,—I write as one who is always interested in the remarks of "Commentator", to suggest that he has given the wrong reason why the General Court in New England forbade the clergy to conduct a marriage service. It was not because Separatists had resented having to be married in parish churches in England (in any case, most New England colonists were not Separatists), nor for fear of a clerical theocracy. It was merely because Calvanists did not regard marriage as one of the sacraments but, in the words of the Westminster Directory of 1644, "no sacrament, nor peculiar to the Church of God, but common to mankind, and of Publique interest in every Commonwealth"; i.e. as a civil contract, and therefore the concern of the magistrate and not of the clergy Similarly the disposal of the bodies of the dead was a civil not a religious matter, and therefore to be done "without any ceremony" other than "civil respect" and quite optional religious "meditations or conferences suitable to the occasion".

This may help in settling the larger question raised by *Commentator*, as to the propriety of a Unitarian minister performing a marriage ceremony for a divorced person. Dissenting ministers conducting a marriage service are not, like Catholic priests, agents of a mystical sacrament, but merely deputies of the civil Registrar General who add, at the request of the bride and bridegroom, certain religious solemnities to the legal declarations. If their denomination has rules on the matter of the marriage of divorced persons, ministers must observe them; otherwise the refusal of a minister to perform such a wedding is a purely private scruple of his own, presumably, of course, in tune with the general opinion of his church. He has no other authority to which he can appeal.

Commentator expresses his views humanely and thoughtfully, but I cannot feel happy about his decision. He does not wish to conduct weddings for divorced persons whom he does not know, because he is not in a position to give them credit for entering into a second marriage "not frivolously, but with a sense of responsibility". Why should he feel obliged to sit in judgment on them at all? Is divorce a sign of probable frivolity? Do not even frivolous people entering on a second venture require the solemnity of prayer and dedication? If they ask for a religious ceremony, are we to tell them that we suspect them of wanting it only for social ostentation, and that, since their marriage can only be a second-hand affair at best, the registry office is good enough for them?

Unitarians have pleaded for more humane divorce laws. Are we now to say that we did this only as citizens, but that as religious men we apply other standards?

Oxford. *H. L. Short.*

Advertising

SIR,—I was very interested in Phillip Mottram Brown's article on Advertising in the September 10 issue of *The Inquirer*.

The problem of publicizing our Faith in a discreet and unassuming way is indeed a pressing one. The fact that there are thousands of people in Britain who have never heard of Unitarianism becomes very obvious during our daily round of meeting and speaking with people.

We must, however, remember that although our Faith does not possess many Churches, the greater part of them are situated in conspicuous positions in towns and cities throughout the country. This means that they must be seen by a considerable number of people. Many of our Churches which I have passed to examine on my recent journeys about the country have been in a very dilapidated condition; this is not because they are architecturally inferior, but because of lack of care by the individual congregations. The notice-boards are frequently weather-beaten and falling into decay. These notice-boards afford us the cheapest form of advertising we could wish for. Let us, then, set about brightening up our Churches—make them pleasing to the eye. Let us have our Church notice-boards repainted and lettered.

It is quite obvious that G.A. funds would be hopelessly inadequate to provide for an advertising campaign on a National scale. Bearing this in mind, let us use these small aids to publicity which we possess in an attempt to make the message of our Faith reach the ears of a larger public than that which we at present serve.—Yours,

Teddington, Middlesex. *Neville A. Kenyon.*

SIR,—We learn from the old minutes of the Unitarian Meeting House, Newcastle, Staffs., that, on several occasions in the past, the Church was left for dead and once the building was in danger of being sold to the Anglicans. However, in each case the corpse survived and the Church goes on. Once, when the congregation was very small, the Rev. Frank Coleman came to address the South Cheshire District Association at Newcastle on an international subject. Members of the Local Branch of the League of Nations Union were invited to attend and some of them came to the afternoon meeting. Being interested, they stayed to tea and the evening service. The result was that several joined the congregation. One of these is now its Chairman. The Secretary of the Workers' Educational Association was another who attended and through her influence, several members of that organization joined the congregation. These people are still very active members of the Church, which is certainly small, but very much alive. There was a time when a Unitarian van visited Newcastle, amongst other places and aroused some interest. It might be possible to use this method again. We are not out to make Unitarians so much as to find them and we must try to think of ways in which this can be done.

M. L. Beard,

SIR,—The article under the above heading, by Mr. Brown, in your issue of September 10, refers to an "unfortunately-worded two-line classified in an intellectual weekly". Presumably, the advertisement in question was one inserted by the Western or Central Postal Mission or the National Unitarian Fellowship. On behalf, therefore, of the C.P.M., I write to say that while, probably, the wording might be bettered, the spirit behind our advertisement, if ours it happened to be, is not quite that which chanced to be uppermost with Mr. Brown at the time of writing his article. We hardly feel that, to quote him, "Unitarianism is the only possible way out of the disillusionment of the present age." Our attitude is, rather, that *a certain type of person* will find, through Unitarianism, their "way out of the disillusionment of the present age". It is for this reason, among others, that our advertisements are framed along the lines which they are.—Yours,

London. *R. H. Barker (Sec., Central Postal Mission)*

The following request reached us as we go to press. It has been handed to the proper quarter.

"The Unitarian Movement is almost unknown in Cornwall. At least only last week did its existence, through *The Inquirer*, become known to me. I would be grateful if you could put me in touch with some information concerning the beliefs and practices of Unitarians."

Capital Punishment

SIR,—May I answer Miss Savage's request for further information about capital punishment. The main argument for abolition is that the death penalty has been abolished in many other countries and this has never resulted in an increase in the number of murders. In Europe it has been abolished in Denmark, Finland, Holland, Norway and Sweden and in 15 of the Swiss cantons, and in Belgium it has been in abeyance since 1863 though never legally abolished. In America it has been abolished in Brazil, Columbia, Costa Rica, Ecuador, Honduras, Peru, Uruguay, Venezuela, and six of the States of the U.S.A. In Australia it has been abolished in Queensland.

We often hear the argument that it would be unsafe to abolish capital punishment, but this argument is produced by people who do not know the facts, and judge on a confused feeling basis, thinking probably of their own murderous impulses or their own fear of death. Actually the number of murders in a country seems to be related to various other factors; there are more in in industrial countries than in agricultural ones, and more in countries in which people have the habit of carrying weapons.

The only countries which have reintroduced capital punishment after abolishing it have been totalitarian states who wished to execute political opponents.—Yours,

Edinburgh. *Jane Darroch.*

Automation

SIR,—Mr. Wardle's forthright attack on "automation" suggests that there is some misconception as to what is meant by this ungainly word. He describes it as resulting in "a vast number of button-pressers, gauge-watchers, punch-operators", etc., whereas the result is, in fact, *exactly the opposite.*

Ever since the industrial revolution, the production of goods in factories has involved a vast expenditure of human time and effort —of human *life*—in the mere repetition of acts of drudgery, day after day and year after year. I do not think that the little children in the cotton-mills (whose hours of labour were limited by an Act in 1819 to 72 hours per week) had much joy of craftsmanship in their stunted lives, or had the girl whom I saw, half a century ago, taking six candles in one hand and a wrapper in the other, and putting them together at a speed that was an appalling testimony both to her years of enslavement and to the pittance she received per thousand packets.

The whole aim and effect of "automation" is the *avoidance* of this sort of human degrodation, for it is based on the conception that if an operation can be done by a mere "button-presser", then a machine should be built and nearly always *can* be built, to do it automatically. Rather than condemn "automation", we should welcome it, because its purpose and its result are the redemption of mankind from the slavery of such unworthy tasks.

Whether the finished articles produced in this way are always conclusive to deeper culture or not is another matter, and I am not discussing that question now, but let us not set up "automation" as an Aunt Sally without understanding what this new-fangled word really means, for automation is, in reality, one of the greatest human blessings of the coming age.—Yours,

Middlesex. *A. G. Tarrant.*

An Invitation

SIR,—May I, through the medium of your columns, ask Ministers and members of our congregations to send me the name and address of any student known to them coming up to Cambridge at the beginning of the academic year, October 5.—Yours,

11 *Chesterton Hall Crescent, Cambridge* *H. Stewart Carter*

A number of news items are held over until next week.

Pulpit Change

The Rev. W. A. M. Hellaby will conclude his Ministry at Flowery Field Church, Hyde, on Sunday, October 30, before taking up his appointment at Preston and Ansdell. The congregation at Flowery Field have wished Mr. and Mrs. Hellaby success and happiness in their new field of labour.

THE INQUIRER

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His ideas, his morality, his religions, have shown ever the fresh increment. The later generation shows an accretion, an importation of what the earlier did not possess. The most striking feature in to-day's religious thought is that men are bewildered by their own upward movement. They are discovering a something within themselves to which their sacred books, their religious traditions do not properly respond. So many men are unable to see, what nevertheless is the plainest of truths, that they, because they stand further in on the movement, in the continuous changing-flood, are the recipients of an inspiration which is higher than the older and written one, and by which the older is being judged.

CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer," 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

OPEN FORUM

Going to Church, The Other Side

SIR,—May I, as one who "has had it" make a few comments upon "Anxious Trustee's" letter? One cannot doubt that the writer is speaking from experience when he says that our ministers are no longer preachers but lecturers. Yet surely he has been unfortunate Since my retirement I have listened to one or two. Though I do not claim for them that they reach the height of Channing they are not just lecturers. Of course, my experience is limited.

I have tried sermons with and sermons without manuscript. The sermons without did not fill churches any more than sermons with. A cold congregation spoils more effectively the sermon without than the sermon with. Mostly I have led in prayer without a single note and yet having recently used "Orders of Worship" according to a church's custom I cannot imagine anyone reading some of the prayers therein mechanically. In any case my extempore prayers did not make it necessary to have chairs down the aisles.

Visiting! I have been to the top of Guinness' Buildings and to cow-sheds. I have tramped miles and cycled miles. Have you room for an anecdote? I called on a butcher during shop hours. Business was slack. He and I had a desultory and profitless conversation across the counter until customers arrived. I called when the shop was shut. I played draughts with a ten-year-old son, father and mother being out—at the cinema, I think. It was from that household that the one complaint came that I did not visit enough.

I account for my own comparative failure by certain personal weaknesses which I do not care to enumerate and yet—

How is it that the same sermon (Unitarian but unlabelled) can be received with apparent coldness by a Unitarian congregation, but be punctuated with "Hallelujah" and "Amen" by the "Primitives"? For that, too, has been within my experience. How is it that within Unitarianism itself the same minister at one church cannot increase his congregation beyond a score, go to another and fill it to the doors? Have trustees, anxious or otherwise, anything to do with it?

Oh! I am as anxious as any trustee. And I know that ministers have failings but I also know that cold and "superior" committees and even exclusive congregations can damp down ministerial enthusiasm. "We do not want converts" said one trustee. All our trustees are not as he but neither are all our ministers preaching to small congregations mere lecturers or parrots. Let us encourage the young ones a little.

Leeds. *John Hinton.*

Unitarians and Divorce

SIR,—I write as one who is always interested in the remarks of "Commentator", to suggest that he has given the wrong reason why the General Court in New England forbade the clergy to conduct a marriage service. It was not because Separatists had resented having to be married in parish churches in England (in any case, most New England colonists were not Separatists), nor for fear of a clerical theocracy. It was merely because Calvanists did not regard marriage as one of the sacraments but, in the words of the Westminster Directory of 1644, "no sacrament, nor peculiar to the Church of God, but common to mankind, and of Publique interest in every Commonwealth"; i.e. as a civil contract, and therefore the concern of the magistrate and not of the clergy Similarly the disposal of the bodies of the dead was a civil not a religious matter, and therefore to be done "without any ceremony" other than "civil respect" and quite optional religious "meditations or conferences suitable to the occasion".

This may help in settling the larger question raised by *Commentator*, as to the propriety of a Unitarian minister performing a marriage ceremony for a divorced person. Dissenting ministers conducting a marriage service are not, like Catholic priests, agents of a mystical sacrament, but merely deputies of the civil Registrar General who add, at the request of the bride and bridegroom, certain religious solemnities to the legal declarations. If their denomination has rules on the matter of the marriage of divorced persons, ministers must observe them; otherwise the refusal of a minister to perform such a wedding is a purely private scruple of his own, presumably, of course, in tune with the general opinion of his church. He has no other authority to which he can appeal.

Commentator expresses his views humanely and thoughtfully, but I cannot feel happy about his decision. He does not wish to conduct weddings for divorced persons whom he does not know, because he is not in a position to give them credit for entering into a second marriage "not frivolously, but with a sense of responsibility". Why should he feel obliged to sit in judgment on them at all? Is divorce a sign of probable frivolity? Do not even frivolous people entering on a second venture require the solemnity of prayer and dedication? If they ask for a religious ceremony, are we to tell them that we suspect them of wanting it only for social ostentation, and that, since their marriage can only be a second-hand affair at best, the registry office is good enough for them?

Unitarians have pleaded for more humane divorce laws. Are we now to say that we did this only as citizens, but that as religious men we apply other standards?

Oxford. *H. L. Short.*

Advertising

SIR,—I was very interested in Phillip Mottram Brown's article on Advertising in the September 10 issue of *The Inquirer*.

The problem of publicizing our Faith in a discreet and unassuming way is indeed a pressing one. The fact that there are thousands of people in Britain who have never heard of Unitarianism becomes very obvious during our daily round of meeting and speaking with people.

We must, however, remember that although our Faith does not possess many Churches, the greater part of them are situated in conspicuous positions in towns and cities throughout the country. This means that they must be seen by a considerable number of people. Many of our Churches which I have paused to examine on my recent journeys about the country have been in a very dilapidated condition; this is not because they are architecturally inferior, but because of lack of care by the individual congregations. The notice-boards are frequently weather-beaten and falling into decay. These notice-boards afford us the cheapest form of advertising we could wish for. Let us, then, set about brightening up our Churches—make them pleasing to the eye. Let us have our Church notice-boards repainted and lettered.

It is quite obvious that G.A. funds would be hopelessly inadequate to provide for an advertising campaign on a National scale. Bearing this in mind, let us use these small aids to publicity which we possess in an attempt to make the message of our Faith reach the ears of a larger public than that which we at present serve.—Yours,

Teddington Middlesex *Neville A. Kenyon.*

SIR,—We learn from the old minutes of the Unitarian Meeting House, Newcastle, Staffs., that, on several occasions in the past, the Church was left for dead and once the building was in danger of being sold to the Anglicans. However, in each case the corpse survived and the Church goes on. Once, when the congregation was very small, the Rev. Frank Coleman came to address the South Cheshire District Association at Newcastle on an international subject. Members of the Local Branch of the League of Nations Union were invited to attend and some of them came to the afternoon meeting. Being interested, they stayed to tea and the evening service. The result was that several joined the congregation. One of these is now its Chairman. The Secretary of the Workers' Educational Association was another who attended and through her influence, several members of that organization joined the congregation. These people are still very active members of the Church, which is certainly small, but very much alive. There was a time when a Unitarian van visited Newcastle, amongst other places and aroused some interest. It might be possible to use this method again. We are not out to make Unitarians so much as to find them and we must try to think of ways in which this can be done.

M. L. Beard,

SIR,—The article under the above heading, by Mr. Brown, in your issue of September 10, refers to an "unfortunately-worded two-line classified in an intellectual weekly". Presumably, the advertisement in question was one inserted by the Western or Central Postal Mission or the National Unitarian Fellowship. On behalf, therefore, of the C.P.M., I write to say that while, probably, the wording might be bettered, the spirit behind our advertisement, if ours it happened to be, is not quite that which chanced to be uppermost with Mr. Brown at the time of writing his article. We hardly feel that, to quote him, "Unitarianism is the only possible way out of the disillusionment of the present age." Our attitude is, rather, that *a certain type of person* will find, through Unitarianism, their "way out of the disillusionment of the present age". It is for this reason, among others, that our advertisements are framed along the lines which they are.—Yours,

London. *R. H. Barker (Sec., Central Postal Mission)*

The following request reached us as we go to press. It has been handed to the proper quarter.

"The Unitarian Movement is almost unknown in Cornwall. At least only last week did its existence, through *The Inquirer*, become known to me. I would be grateful if you could put me in touch with some information concerning the beliefs and practices of Unitarians."

Capital Punishment

SIR,—May I answer Miss Savage's request for further information about capital punishment. The main argument for abolition is that the death penalty has been abolished in many other countries and this has never resulted in an increase in the number of murders. In Europe it has been abolished in Denmark, Finland, Holland, Norway and Sweden and in 15 of the Swiss cantons, and in Belgium it has been in abeyance since 1863 though never legally abolished. In America it has been abolished in Brazil, Columbia, Costa Rica, Ecuador, Honduras, Peru, Uruguay, Venezuela, and six of the States of the U.S.A. In Australia it has been abolished in Queensland.

We often hear the argument that it would be unsafe to abolish capital punishment, but this argument is produced by people who do not know the facts, and judge on a confused feeling basis, thinking probably of their own murderous impulses or their own fear of death. Actually the number of murders in a country seems to be related to various other factors; there are more in in industrial countries than in agricultural ones, and more in countries in which people have the habit of carrying weapons.

The only countries which have reintroduced capital punishment after abolishing it have been totalitarian states who wished to execute political opponents.—Yours,

Edinburgh. *Jane Darroch.*

Automation

SIR,—Mr. Wardle's forthright attack on "automation" suggests that there is some misconception as to what is meant by this ungainly word. He describes it as resulting in "a vast number of button-pressers, gauge-watchers, punch-operators", etc., whereas the result is, in fact, *exactly the opposite.*

Ever since the industrial revolution, the production of goods in factories has involved a vast expenditure of human time and effort —of human *life*—in the mere repetition of acts of drudgery, day after day and year after year. I do not think that the little children in the cotton-mills (whose hours of labour were limited by an Act in 1819 to 72 hours per week) had much joy of craftsmanship in their stunted lives, or had the girl whom I saw, half a century ago, taking six candles in one hand and a wrapper in the other, and putting them together at a speed that was an appalling testimony both to her years of enslavement and to the pittance she received per thousand packets.

The whole aim and effect of "automation" is the *avoidance* of this sort of human degredation, for it is based on the conception that if an operation can be done by a mere "button-presser", then a machine should be built and nearly always *can* be built, to do it automatically. Rather than condemn "automation", we should welcome it, because its purpose and its result are the redemption of mankind from the slavery of such unworthy tasks.

Whether the finished articles produced in this way are always conclusive to deeper culture or not is another matter, and I am not discussing that question now, but let us not set up "automation" as an Aunt Sally without understanding what this new-fangled word really means, for automation is, in reality, one of the greatest human blessings of the coming age.—Yours,

Middlesex. *A. G. Tarrant.*

An Invitation

SIR,—May I, through the medium of your columns, ask Ministers and members of our congregations to send me the name and address of any student known to them coming up to Cambridge at the beginning of the academic year, October 5.—Yours,

11 *Chesterton Hall Crescent, Cambridge* *H. Stewart Carter*

A number of news items are held over until next week.

Pulpit Change

The Rev. W. A. M. Hellaby will conclude his Ministry at Flowery Field Church, Hyde, on Sunday, October 30, before taking up his appointment at Preston and Ansdell. The congregation at Flowery Field have wished Mr. and Mrs. Hellaby success and happiness in their new field of labour.

THE INQUIRER

All letters and manuscripts for the Editor must reach the Office not later than Monday morning for publication the same week. All communications must be accompanied by the name and address of the sender.

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THE INQUIRER

YOUTH SUPPLEMENT

BY THE UNITARIAN YOUNG PEOPLE'S LEAGUE

WE ARE TWENTY-ONE

Compiled by the Editor from reports of lectures given at the 21st Birthday Celebrations at Great Hucklow, September 3 and 4.

IT is not a great age, twenty-one, but it is an age that we of the U.Y.P.L. are proud to have attained, because from the very beginning the League has had to struggle for its existence in the face of one difficulty after another. Some account of our turbulent history was given at the 21st Birthday Celebrations at Great Hucklow on September 3 and 4.

Speaking on *The U.Y.P.L. in the Pre-War Years,* the Rev. J. Kielty said that the League arose from a letter written to *The Inquirer* regretting that the Fellowship of Youth had never quite succeeded in bringing our young people together into a Unitarian organization, and wondering whether the formation of such an organization were possible. In consequence of this a resolution passed at the Sunday School Association Annual Meeting of 1933 set in motion the discussions and explorations which led to the founding of the U.Y.P.L. in 1934.

The early days were ones of great activity and enjoyment. The speaker recalled how he and the Rev. H. Cheetham covered great areas of West, South and North England by car in one week, speaking to churches about the League and trying to start branches wherever possible. Commenting upon how the Annual Meetings came to be held at Hucklow, Mr. Kielty said that on the occasion of the Silver Jubilee of George V and Queen Mary in 1935 it was decided to make use of the national holiday by holding a U.Y.P.L. week-end at Hucklow. The success of this encouraged the holding of future Annual Meetings at the same place, which had been the practice ever since.

In the course of time it was decided to take the Central Committee round the regions and hold rallies. These became so popular that too many were held for too long at a time, which resulted in some League members being away too often from their own churches and schools. In consequence of the criticism which ensued many churches refused to consider forming a branch. The Midlands and the North were the areas which saw strong centres of Unitarian youth in the beginning, while other parts of the country followed suit in time. But with the coming of war many plans were abandoned, and age took from the League's ranks such pioneers as the Revs. Carter, Vallance, Price, Cheetham and others.

In conclusion the speaker said: "Maybe the older people do not understand you now, but neither did they understand us then, and the one thing that must overcome their opposition is the fact of young people's service to the common cause. By 1939 it was winning them over, and I commend to you the same ideal to win them over again. Rest assured that you have greater goodwill from the Assembly now than we had, and there is greater readiness to help you and to rejoice in your successes and sympathize in your problems".

★

Following Mr. Kielty, the Rev. B. Short spoke about *The U.Y.P.L. in War-Time.* He said that the Second World War gave rise to many difficulties in the field of youth work, but in spite of these the League came through undaunted and progress was made. Throughout the war years most branches accepted the challenge of the black-outs and air-raids and continued to hold regular meetings, though regional work in some areas was almost non-existent. A strong set-back was National Service which depleted the League's membership and took away the older and more responsible members. Some never came back. The general effect was an impoverishment of the branches, the League, and indeed of the whole movement. Some branches went down fighting, but by the end of the war the League as a whole was still an active and comparatively strong body numerically.

The League survived the war years because of its increasing youthfulness; its closer attachment to the churches, and several factors which obliged the Assembly to accept it as an integral part of the organization. The increase in the League's youthfulness came about gradually as older members were called up and their places taken by young leaders, contrary to the pattern proposed by the Youth Service Scheme wherein adult leadership of the League was stressed. The closer attachment to the churches came about through the need for young people to fill gaps in church and Sunday School life as teachers and officers, and through the deliberate policy of the League of encouraging church loyalty among its members under the slogan "Your Personal Loyalty Counts".

In 1941 a Joint Youth Committee was set up linking the Assembly, the R.E.D., the F.O.Y. and the U.Y.P.L. Progress, however, was slow and the need for an active field worker to encourage existing groups and help set up new ones was felt. By 1943 discussions began around a scheme for a G.A. Youth Secretary. This year also saw the granting to the League of a seat on the Assembly Council. Further progress was made the following year when the Joint Youth Committee was replaced by an Assembly Youth Committee with departmental status. Four League members had seats upon it.

These developments were a great encouragement, and the new, younger leaders responded with enthusiasm. As the war approached its end they were busily engaged in preparing for the opportunities of peace. Looking back, said the speaker, on this difficult time it was possible to record that but for the loyalty and devoted service of war-time League members there might have been no peace-time U.Y.P.L. "Let the League keep its youth and its spirit of service and its future is assured."

★

The Rev. Dudley Richards, speaking on *The Future of the U.Y.P.L. and the General Assembly,* said that one could deal very briefly with the subject by saying that there was no future for the League without the Assembly! It was equally true that the future of the Assembly of our churches was bound up with the future of the League. At present the League organized its own business, and was represented on the committee of the Religious Education and Youth Department. Consideration was being given at present to a possible reorganization of the Department which might result in more attention being given at committee meetings to youth work than at present.

Looking ahead, we could envisage the possibility that the League would grow to such proportions that it would need a full-time secretary of its own. In any case, he thought it was a very valuable feature in the present organization of the League that it prepared its own budget and raised an income of its own. Clearly the future of the League, and through it, of the Assembly, depended on the work and vision of the present and near future.

The speaker wondered how many members took the *Inquirer Youth Supplement.* Reading *The Inquirer* was scarcely among the hardest of tasks that life would offer them. He appealed, too, for a bigger circulation for *The Young Unitarian,* and referred to the forthright editorials and other contributions in the current issue. He did not want to make the mistake of preaching to the converted. He could personally vouch for the high calibre, intelligence and enthusiasm of many members of the audience and he wanted to think that all the young people present were keen and devoted members of the League, faithful to its ideals. It was their task to extend their influence amongst other young people and to set them an example which would attract them. It was their task, also, to become eager and inspired servants of God and man.

THE CALENDAR OF THE CHURCHES

SUNDAY, SEPTEMBER 25th, 1955

Aberdare, Highland Place, 11 and 6, Rev. D. Jacob Davis
Aberdeen, Unitarian Church, Skene Street, 11 and 6, Rev. Gordon Beverley
Aberystwyth, New Street Meeting House, 11, Mr. D. L. Carrellio Morgan
Altrincham, Dunham Road Chapel, 11, Rev. Arthur W. Vallance, 6.30, Dr. Alfred Hall
Ainsworth, Unitarian Church, Knowsley Road, 3 and 6.30, Rev. E. W. Deakin
Astley, Unitarian Chapel, Manchester Road, 6.30, Rev. Sydney H. Knight

Bath, Trim Street Chapel, Unitarian, 6.30, Rev. Sidney Spencer
Belfast, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. Agnew
Belfast, First Church, Rosemary Street, 11.30 and 7, Dr. H. J. McLachlan
Bessels Green (nr. Sevenoaks), Unitarian Church, 11, Rev. Dudley Richards
Billingshurst, Free Church, High Street, 11.15, Rev. J. Martin Hall
Birkenhead, Unitarian Church, Bessborough Road, 6.30, Rev. Maurice Johnson
Birmingham, Church of Messiah, Broad Street, 11 and 6.30, Rev. Gordon Stuart
Birmingham, Waverley Road Church, and Hurst Street Mission, Small Heath, 6.30, Rev. Ronald McGraw
Blackpool, North Shore, Dickson Road, 10.45 and 6.30, Rev. J. H. Ewbank
Blackpool, South Shore, Lytham Road, 11 and 6.30, Mr. F. Lowe
Bolton, Bank Street, 2.30, Sunday School, 10.30 and 6.30, Rev. J. Gordon Davies
Bolton, Halliwell Road Free Church, 10.45 and 6.30, Rev. J. W. Maw
Bolton, Unity Church, Deane Road, 10.30, 2.30 and 6.30, Harvest Services, Rev. A. J. Long
Boston (Lincs.), Unitarian Chapel, Spain Lane, 6.30, Rev. Henry Hall
Bournemouth, Unitarian Church, West Hill Road, 11, Rev. Lawrence Redfern
Bradford, Broadway Avenue, 3.15, Mr. W. Lloyd
Bradford, Town Hall Square, 10.45 and 6.30, Rev. Frank A. Bullock
Bridgwater, Christ Church, Dampiet Street, 3, Sunday School, 6.30, Rev. W. H. Cordell
Bridport, Unitarian Chapel, 11 and 6.30. Rev. G. Randall Jones
Brighton, Christ Church Unitarian, New Road, 11 and 6.30, Rev. John Rowland
Bristol, Lewin's Mead Meeting, 6.30, Rev. A. H. Birtles
Bristol, Oakfield Road, Harvest Services, 11, Rev. A. H. Birtles, 6.30, Rev. J. Tyssul Davis
Burnley, Unitarian Church, Trafalgar Street, 3, Rev. W. Hill Wareing
Bury, Bank Street, 11 and 6.30, Rev. D. T. Evans

Cambridge, Memorial Church, Emmanuel Road, 11 and 6, Rev. H. Stewart Carter
Cardiff, The West Grove Unitarian Church, 11 and 6.30, Mr. Roy John
Carlisle, Unitarian Church, Lorne Street, 2.15, Sunday School, 6.30, Supply
Chatham, The Church of the Great Companions, Hammond Hill, 3, Mr. James Nicholson
Cheltenham, Bayshill Unitarian Church, Royal Wells, 11, Study Service, 3, Sunday School, 6.30, Rev. Barbara Thomas
Chester, Matthew Henry's Chapel, Trinity Street, 11.15, No Sermon, 6.30, Supply
Chesterfield, Elder Yard Church, 10.45 and 6.30, Rev. Edric Shaw
Chowbent Chapel, Atherton, 10.45 and 6.30, Rev. Kenneth Twinn
Coseley, Staffs., Old Meeting House, Old Meeting Road, 11 and 6.30, Supply
Coventry, Holyhead Road, 2.30, Sunday School, 11 and 6.30, Rev. Alun Williams
Crewe, Free Christian Church, Beech Street, 6.30, Supply
Crewkerne, Unitarian Church, Hermitage Street, 11 and 6.30, Mrs. M. R. Dickin
Croydon, Free Christian Church, Wellesley Road, 11, Rev. J. P. Chalk (Also 6.30, 1st Sunday in month)

Dean Row, 10.45, Rev. A. B. Downing   Styal, 6.30, Supply
Denton, Wilton Street Chapel, Harvest Services, 11, Rev. F. Cottier, 2.30 and 6.30, Rev. A. B. Downing
Derby, Friar Gate Unitarian Chapel, 11, Rev. A. D. Williams, 6.30, Supply
Ditchling, Old Meeting House, 10.45, Dr. Elsa Walters
Doncaster, Free Christian Church, Hall Gate, 11 and 6.30, Rev. Geo. W. Parkinson
Dover, Adrian Street, Unitarian Church, 11, Junior Church, 6.30, Rev. E. G. Green
Dublin, Stephen's Green, West, 11.30 and 7.30, Rev. E. Savell Hicks
Dudley, Old Meeting House, Wolverhampton Street, 11, Supply, 6.30, Mr. R. D. Woodall
Dukinfield, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. Sydney P. Whitehouse
Dundee, Williamson Memorial Unitarian Church, 53 Constitution Road, 11, Rev. A. E. Potts

Edinburgh, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. B. Tavener
Exeter, George's Chapel, South St., 6.30, Rev. L. J. Hines

Gee Cross, Hyde Chapel, 11 and 6.30, Rev. J. Harry Smith
Glasgow, St. Vincent Street Unitarian Church, 11, Mr. Bruce Findlow
Glossop, Unitarian Church, Fitzalan St., 10.45 and 6.30, Supply
Guildford, Ward Street Church, 11.15, Rev. R. Nicol Cross

Hale Chapel, Hale Barns, 10.45 and 6.30, Rev. John Storer
Halifax, Northgate End, 10.45, Rev. J. B. Tonkin, 6.30, Rev. J. S. K. Patrick
Hastings, Free Christian Church, South Terrace, 11 and 6.30, Rev. Denbigh Hilton
Hinckley, Great Meeting, Baines Lane, 11 and 6, Rev. Ralph E. Goddard
Horsham, Worthing Road, 6.30, Rev. J. Martin Hall
Huddersfield, Fitzwilliam Street, 6.30, Rev. J. B. Tonkin
Hull, Park Street Church (Unitarian), 6.30, Rev. Ernest Penn

Isle of Wight, Newport, Unitarian Christian Ch., 11 and 6.30, Rev. W. Carter

Kendal, Market Place Chapel, 11 and 6.30, Rev. C. A. Piper
Knutsford, Brook Street Chapel, 11 and 6.30, Harvest Services, Rev. Stanley Mossop
Kidderminster, New Meeting House, 11 and 6.30, Rev. P. C. Whitehead

Lancaster, St. Nicholas Street Church, 6.30, Rev. L. Hall
Leeds, Mill Hill Chapel, City Square, 10.45 and 6.30, Harvest Services, Dr. R. W. Wilde
Leicester, Narborough Road, 11, Junior Church, 6.30, Mr. C. V. Walton
Leicester, The Great Meeting, East Bond Street, 11 and 6.30, Rev. Leonard Mason
Letchworth, Vasanta Hall, Gernon Walk, 11, Rev. J. Reece Walker
Lewes, Westgate Chapel, 11, Rev. W. J. McEldowney
Lincoln, High Street, Unitarian Chapel, 6.30, Rev. H. W. Kemshall
Liverpool, Ancient Chapel of Toxteth, 11, 3 and 6.30, Harvest Services, Dr. P. N. Tindall
Liverpool, Bootle Free Church, 11, Rev. Brian L. Golland
Liverpool, Domestic Mission, Mill Street, 6.30, Rev. J. Kerr Murren
Liverpool, Gateacre Chapel, 11, Rev. S. R. Butler
Liverpool, Hamilton Road, Everton, 3, Sunday School, 6.30, Rev. B. L. Golland
Liverpool, Hope Street, 6.30, Supply
Liverpool, Ullet Road, 11 and 6.30, Harvest Services, Rev. E. Shirvell Price
London, Bell Street, Edgware Road, 6, Rev. Walter M. Long
London, Blackfriars Mission and Stamford Street Chapel, 6.30, Rev. Donald P. Maw
London, Brixton, Effra Road, 11, Rev. E. G. Lee
London, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11 Rev. J. C. Ballantyne
London, Forest Gate, Upton Lane, 6.30, Rev. J. P. Chalk
London, Golders Green, Hoop Lane, 11, Rev. W. Waddington, 6.30, Rev. K. C. Treacher
London, Hackney, New Gravel Pit Church, Chatham Place, 6.30, Mr. G. J. Price
London, Hampstead, Rosslyn Hill, 11, Rev. Donald P. Maw
London, Highgate Hill Unitarian Church, 11, Rev. K. C. Treacher (Also 6.30, 2nd Sunday in the month)
London, Ilford High Road, 6.30, Mr. T. E. Dalton
London, Islington Unitarian Church, Upper Street Preston Hall, 6.30, Harvest Service, Rev. A. V. Fox
London, Kilburn, Unitarian Christian Church, Quex Road, 11, Rev. A. V. Fox
London, Lewisham Unitarian Church, High Street, 11, Mr. G. J. Price
London, Leytonstone, Lea Bridge Road, Knotts Green, 6.30, Rev. Arthur Peacock
London, Mansford Street Church, Bethnal Green, 6.30, Rev. J. W. Dobbie
London, Richmond Free Church, Ormond Road, 11, Harvest Service, Rev. Walter M. Long
London, Stratford, West Ham Lane Unitarian Church, 11.30, Children's Church, 6.30, Mrs. E. Savage
London, Wandsworth Unitarian Church, East Hill, 11, Rev. Arthur Peacock, (Also 6.30, 1st Sunday in the Month)
London, Welsh Unitarian Ch. at Highgate Hill Unitarian Ch., 1st and 3rd Sundays, 6, Rev. T. L. Jones
London, Wood Green, Unity Church, Newham Road, 6.30, Rev. Dudley Richards
Lytham, St. annes (Ansdell), Unitarian Church, Channing Road, 11, ——

Macclesfield, King Edward Street, 10.45, Rev. G. D. Foote, 6.30, Supply
Maidstone, Unitarian Church, Market Buildings, 6.30, Mrs. Muriel Hilton
Manchester, Blackley Unitarian Church, Chapel Lane, 2.45 and 6.30, Harvest Services, Rev. Graham Short
Manchester, Cross Street Chapel, 10.45 and 6.30, Harvest Services, Rev. E. Basil Short
Manchester, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. Maurice Bonner
Manchester, Monton Church, Eccles, 10.45 and 6.30, Harvest Services, Rev. F. M. Ryde
Manchester, Pendleton Unitarian, Cross Lane, 6.30, Mr. Henry Tittle
Manchester, Platt Chapel, Rusholme, 6.30, Supply
Manchester, Renshaw Street Mission, 6.30. Rev. B. L. Hopkin
Manchester, Stand Chapel, Whitefield, 10.45, Miss I. Alcock, 6.30, Miss D. Taylor Jones
Manchester, Wilbraham Road, Chorlton-cum-Hardy, 11, Supply
Manchester, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 2.45 and 6.30, Harvest Services, Rev. John Gill
Mansfield, Old Meeting House, 10.45 and 6.30, Rev. Kenneth Sherratt
Marple, Unitarian Hall, 31 Stockport Road, 3 each Sunday
Mexborough, Free Christian Church, 6.30, Supply
Middleton, Old Road Chapel, 6, Supply
Morecambe (see Lancaster)
Moretonhampstead, 3, and Newton Abbot, 6.30, Rev. C. G. Toone
Mossley, Christian Church, Stamford Road, 10.45 and 6, Supply

Nantwich, Old Chapel, 6, Supply
Newcastle-on-Tyne, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. J. H. Coram Davies
Newchurch (Rossendale), Bethlehem Unitarian Church, 10.30 and 6, Rev. F. Kenworthy
Northampton, Kettering Road Church, 6.30, Mr. P. B. Godfrey
Norwich, Octagon Chapel, Colegate, 11, Rev. J. A. Kennedy
Nottingham, High Pavement Chapel, 10.45 and 6.30, Rev. C. Gordon Bolam

Oldbury, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. Harold A. Gore
Oldham, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. Nuttall
Oxford, Manchester College Chapel, 11.30, No Service

Padiham, Nazareth Unitarian Church, Knight Hill, 10.30 and 6, Rev. W. Hill Waring
Park Lane Chapel, near Wigan, 11 and 6.30, Rev. Albert Smith
Plymouth, Unitarian Centre, Houndiscombe Road, 11 and 6.30, Rev. E. H. Kersley
Poole, Unitarian Church, Hill Street, 11.15, Junior Church, 6.30, Harvest Service, Rev. Lawrence Redfern
Portsmouth, Friends' Meeting House, Fratton Bridge, 6.30, Mr. John R. Sturges
Preston, Unitarian Chapel, Church Street, 6.30, ——

Ringwood, Hants, The Meeting House, 6.30, Harvest Service, Mr. Eric Kay
Rochdale, Blackwater Street, 10.30 and 6, Rev. William Beer
Rotherham, Church of Our Father, 10.45 and 6.30, Rev. N. J. Teape

Sale, Atkinson Road, 11, Rev. John Gill
Scarborough, Unitarian Church, Westborough, 10.30, Rev. W. T. Wilkins
Sheffield, (Attercliffe), 6.30, Rev. E. A. Davies
Sheffield, Fulwood Old Chapel, 11, Rev. F. Sokell
Sheffield, Upper Chapel, 11 and 6.30, Rev. G. Stanley Whitby
Sheffield, Unity Church, Crookesmoor Road, 11, 3 and 6.30, Harvest Services, Rev. E. D. Davies
Shrewsbury, High Street, Unitarian, 11 and 6.30, Rev. Francis Terry
Sidmouth, Old Meeting, Unitarian, High Street, 11 and 6.30, Rev. W. C. Newton
Southampton, Kell Memorial Hall, Belle Vue Road, 6, Rev. H. J. Rossington
Southend-on-Sea, Darnley Road, 11, Children's Church, 6.30, Miss M. Griffiths
Southport, Portland Street Church, 11 and 6.30, Harvest Services, Rev. T. J. Jones
Stockport, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. I. Hodgson
St. Helens, Corporation Street, 6.30, Rev. Stanley R. Butler
Stockton-on-Tees, Wellington Street, 6.30, Rev. F. W. Barr
Stourbridge, Presbyterian Unitarian Chapel, 11, Rev. C. Simpson, 6.30, Miss Gray
Swansea, Pennard Free Christian Meeting House, 11, Rev. B. Viney
Swansea, Unitarian Church, High Street, 6.30, Rev. B. Viney (also 11, First Sunday in the month)
Swinton, Swinton Hall Road, 10.45, Mr. F. Collinson, 6.30, Mr. P. M. Brown

Taunton, Mary St. Chapel, 11, Rev. W. H. Cordell, 2.30, Sunday School
Tenterden, Old Meeting House, Ashford Road, 6.30, Rev. G. Kereki
Todmorden, Unitarian Church, 10.45 and 6, Mr. A. L. Findow
Torquay, Unity Church, Montpelier Road, 11 and 6.30, Rev. Charles Easton
Trowbridge, Conigre Unitarian Church, 11 (1st Sunday in month) and 6, Rev. A. F. O. Thomas

Wallasey, Memorial Church, Manor Road, 11, 3 and 6.30, Church Anniversary Services, Rev. John Kielty
Warrington, Cairo Street, 10.30 and 6.30, Rev. Eric Wild
Watford, Friends' House, Church Road (by permission), 7.30 (Last Sunday in the month) Rev. W. Waddington
West Bromwich, Lodge Road, 11, Children's Church, 6.15, Rev. H. Maguire
West Kirby, Brookfield Gardens, 11, Rev. Maurice Johnson
Whitby, Flowergate, 2.30 Harvest Service, Rev. W. T. Wilkins

York, St. Saviourgate Chapel, 6.30, Rev. T. Brett Davies

The National Unitarian Fellowship provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., 15 Gordon Sq., W.C.1

AUSTRALIA

Adelaide, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. Colin Gibson
Melbourne, Unitarian Church, Cathedral Place, C.2: Unitarian Half-Hour broadcast, 4.15. Services: 4 p.m., second Sunday in each month, Evening 7 p.m. Rev. V. James
Perth, Western Australia, Unitarian Free Christian Fellowship, Rev. R. H. Featherstone, 19 Clifton Crescent, Mt. Lawley
Sydney, New South Wales, Unitarian Church, 15 Francis Street (off College St.) 7.15, Rev. G. E. Hale. Manse Telephone LX 5321
Unitarian Fellowship of Australia, 1 Grice Alley, Melbourne, C.1. Minister Rev. W. Bottomley. Meetings as advertised
Seaford Community Church, Austin Road, Seaford (Vic.). S.S. weekly at 2.15 p.m. Public Worship, fortnightly, 3.15 p.m. Minister: Rev. W. Bottomley

CANADA

Montreal, Church of the Messiah, Sherbrooke Street West, and Simpson Street, 11, Rev. Angus Cameron
Toronto, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. W. P. Jenkins
Vancouver, B. C., Unitarian Church of Vancouver, 1,550 Tenth Avenue West 11, Supply

NEW ZEALAND

Auckland, Unitarian Church, Ponsonby Road, 11 and 7, Rev. E. H. Morris
Wellington, Unitarian Free Ch., Tisdall's Buildings, 100 Lambton Quay, Supply

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UNITARIAN COLLEGE, MANCHESTER

Opening of the Session 1955-56

WEDNESDAY, OCTOBER 5th, at 3 p.m.

In the Chair:
Miss Anne D. Holt, M.A., F.R.Hist.Soc.
Address by the new Principal, Rev. F. Kenworthy, M.A., B.D.
on
"The Churches, the Ministry and the Faith"

—o—

The Annual General Meeting of Subscribers will follow and a cup of tea will be provided. The attendance of all friends of the College is invited.

Death

Lawrence—Clara, Mabel, of 20 Litchfield Way, N.W.11, on September 7, widow of the late R. B. Lawrence, K.C., and daughter of the late Philip Henry Wicksteed.

HIBBERT HOUSES

The following sums were received in January, February and March 1955.

	£	s.	d.	£	s.	d.
Subscriptions Under Covenant						
Mrs. E. J. Aston	2	2	0			
Miss M. A. Bibby	2	0	0			
J. H. Brook	2	0	0			
Mrs. A. Carter	4	4	0			
K. C. Cook	1	0	0			
Miss S. R. Courtauld	20	0	0			
Dr. Hilda M. Davis	2	2	0			
Mrs. E. Dawtrey	1	1	0			
Miss E. Drummond	10	0	0			
Miss N. Gimson	2	2	0			
Mrs. C. A. Hare	12	0	0			
W. Haslam	2	2	0			
A. W. Isaac	1	0	0			
Mrs. I. F. Isaacs	2	2	0			
A. W. Kenrick	5	0	0			
G. M. Linday	5	0	0			
Mrs. M. Minnis	2	2	0			
Miss M. B. Mitchell	2	2	0			
Mrs. I. S. Shaw	2	2	0			
K. B. Stoddart	10	0	0			
Mrs. E. M. Tayler	1	1	0			
Miss M. A. Williams	10	0	0			
Mrs. M. A. Worsley	10	0	0			
				111	2	0
Personal Subscriptions and Donations						
G. K. Cook	5	0	0			
K. C. Cook	2	2	0			
J. H. Fyles	2	0	0			
M. Gerrard	5	0	0			
Miss K. Farewell Jones	5	5	0			
W. Byng Kenrick	10	0	0			
Mrs. C. Lawford	2	0	0			
Miss D. K. Lloyd	1	1	0			
Mrs. A. J. Mellor	2	2	0			
Mrs. K. M. Nellen	2	2	0			
F. J. Okey	1	1	0			
Miss M. R. Taylor	4	10	0			
Mark Winder (the late)	5	0	0			
Under £1	1	16	6			
				48	19	6
Contributions from Churches and Societies						
Glasgow — Women's League	1	1	0			
Great Hucklow — Women's League	2	2	0			
Heywood — Women's League	1	1	0			
London — Lewisham — Women's League	1	1	0			
Norwich — Octagon Sewing Circle	3	0	0			
Rotherham — Church of Our Father	1	3	3			
Sheffield — Upper Chapel	10	10	0			
Sidmouth — Old Meeting	2	17	0			
Southport — Women's League	1	0	0			
Stockport — Women's League	1	1	0			
Todmorden — Women's League	2	2	0			
				26	18	3
				£186	19	9

Once again all those connected with the Organization of Hibbert Houses have to thank our supporters for their continued help. We are carrying on in Cyprus, but conditions are very difficult, partly on account of the agitation of the Archbishop for political independence.

Miscellaneous

UNIVERSITY LECTURER would like to rent (or might buy) 3/4 bedroomed house, unfurnished, within 20 miles of Central London and accessible to Unitarian Church. Box No. X.

GIFT DAY

Platt Chapel, Wilmslow Road, Manchester (A.D. 1672)

The Minister and Treasurer will be in attendance to receive gifts of money, large or small, on Saturday, October 1, from 1.30 to 5.30 p.m. in the Vestry. Gifts may also be sent to the Treasurer, Mr. Albert Forrester, 66 Braemar Road, Fallowfield, Manchester, 14. Help is desperately needed.

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at the Temporary Office, 14 Gordon Square, W.C.1.—Manchester (Wholesale) John Heywood, Deansgate, Saturday, September 24, 1955